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ABSTRACT

At the beginning of this study a chart is given to illustrate the 13 basic verb forms of Dari (the term given to Persian spoken in Afghanistan). The verbs are then described individually in terms of their usage in sentences. The approach combines form and function to an extent not normally attempted in grammar. Two hundred forty-four verb functions are described in ordinary, nontechnical terms. An index is provided giving all of the key words found in the headings and in the English translations of the example sentences, as well as commonly used grammatical terms in English. (PP)

ED 095717

Model Verbs in Spoken Dari

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by

Eugene H. Glassman

Revised

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PRONUNCIATION KEY

Consonants

b	as in "baby"
ch	" " "child"
d	not in American English; dental; made with the tongue next to the upper teeth; voiced
f	as in "fish"
g	" " "good"
gh	not in American English; voiced; similar to a "gargling" sound
H	as in "horse" -- not common
j	" " "major"
k	" " "keep"
kh	not in American English; voiceless; similar to the sound made when gently clearing the throat
l	as in "lean"
m	" " "man"
n	" " "nose"
p	" " "paper"
q	not in American English; voiceless; similar to the "caw"ing sound of a crow, far back in the throat
r	not in American English; trilled
s	as in "see"
sh	" " "sheep"
t	not in American English; dental; made with the tongue next to the upper teeth; voiceless
w	as in "we"
y	" " "you"
z	" " "zebra"
zh	as z in "azure" or s in "pleasure"

Vowels/diphthongs

a	as in "what" and occasionally "cat"
A	" " "saw"
ai	not in American English (except for some "southern" dialects); similar to but shorter than "my" or "die"
Ai	as in "sawing"
ao	" " "now"
e	" " both "sit" and "set"
E	" " "eight" (only not diphthongal)
I	" " "police"
O	" " "note" (only not diphthongal)
Oi	" " "doughy"
u	" " "pull"
U	" " "true"
Ui	" " "Louise"

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I N T R O D U C T I O N

Eugene A. Nida in Learning a Foreign Language suggests that oftentimes a foreigner's inability to communicate effectively in another tongue is due to a "failure to appreciate the nature of real language proficiency" since "it is relatively easy 'to get by'."* This is nowhere more evident than in the average person's restricted use of the verb formations in any given language. As Dr. Nida explains:

> Those who have been content with a superficial study of a language usually end up with a very superficial knowledge. In general they use only a small percentage of the grammatical forms, being content [, for example,] to stumble along with two or three tenses, when the language may have seven or eight . . . **

Such a study as the present one assumes that the heart of a language is its verb, that element in an utterance (or sentence, if you will) which includes events or actions and states or conditions. There is no such thing as an utterance without a verb, either expressed or implied--even though in the latter case the verb is dropped and does not appear in the surface structure of the sentence. In other words, the verb in a very real sense is the sentence, and whatever affects the verb affects the sentence as a whole.

Not all languages have distinct forms for the tenses which we have in English (that is, past, present and future). This does not mean, however, that they make no distinction between the times when an action occurs, only that they use other means besides tense to signal this distinction. So in Dari--one of the two official languages of Afghanistan and the one with which this book is concerned--'mErum' can mean "I (usually) go," "I am (in the act of) going" or "I will go," depending on other elements to be supplied from the context. In this book the context is provided by the complete utterance in which the verb is used; hence, we learn the forms not in isolation but in complete sentences.

In the colloquial form of the Dari language--also called Farsi or Persian--there are relatively few simple verbs (e.g., shudan [to become], kadan to do, make _____, raftan [to go, leave]) but a host of compound ones, made up of a noun, adjective or adverb plus a simple verb. For all practical purposes, therefore, if one learns how to manipulate the simple verbs (like kadan) one has automatically hundreds of other verbs at one's fingertips, whether they be other simple verbs or the multitude of compound verbs, many of them made with kadan anyway (e.g., pAk kadan [to make clean = to clean], tayAr kadan [to make ready = to prepare] or neweshta kadan [to make or produce a writing = to write]). In all such compound verbs the non-verbal element (as 'pAk', 'tayAr' and 'neweshta', just mentioned) remain unchanged (except for any suffixes) while the verbal element (as 'kadan') is conjugated.

The presentation of the material in this book--which may well serve as a re-

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* Published by the Friendship Press, N. Y., 1957. Page 10. Used by permission of the author.

** Ibid., page 9. Used by permission of the author.

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view course for students who have a basic knowledge of the language--avoids as far as possible grammatical terminology. Where such terms have been thought helpful, possibly in order to relate them to familiar grammatical terms of the author's basic course, Conversational Dari (1972), they are given in footnotes. The actual "labels" for each of the various model verbs are based on their function in that particular sentence.

It is important at this point to note the distinction between form and function. According to the author's analysis of spoken Dari--not, be it remembered, literary Dari which happens to have a few other forms (found, for example, in poetry) that are not mentioned in this book--there are only 13 actual forms. From these he has compiled at least 244 functions which are described in ordinary, non-technical terms. In other words, functions are taught not from grammatical names attached to them (often somewhat arbitrarily) but from observation of actual usage in sentences. An illustration of this point may be seen in the use of the English verb "were." One and the same form may function in more than one way, as is seen in such sentences as "They were here" (obviously past and real) and "If I were rich . . ." (obviously present and unreal).

At the beginning of the study a chart is given to illustrate the 13 basic forms. It is important to study this and the explanation which accompanies it before actually taking up the verbs one by one. Then, as each verb is encountered it needs to be practiced with many variations. For example, if it is negative it can probably be made affirmative, and vice versa; if it uses "I" it can probably be changed to "we," "you," "he," "she" or "they"; if it is a statement it can be made a question; etc., etc. Besides these diversifications, entirely different verbs can be substituted in the model as it stands. The serious student (and teacher) ought to be able to vary each one of the 244 patterns in many ways and--for more advanced students--even combine them (e.g., "If she had wanted to write, she could have").

In formal speech or literature the idea of "writing" will commonly be expressed by a verb like neweshtan (to write); but in ordinary speech this verb will usually be replaced by the compound verb neweshta kadan (to make or produce a writing = to write). Hence, the verb neweshta kadan (to write)--sometimes also pronounced naweshta kadan--has been chosen (except in four instances) as the model verb throughout this book. Other verbs may be substituted for it. In fact, once a pattern--which is what we mean by "model"--has been established and learned, other verbs should be substituted for it. Only in this way can mastery be attained. In 1916 Thomas F. Cummings wrote in his valuable little book, How to Learn a Foreign Language, that

> 'No one ever gained fluent command over many words without first mastering a few at a time. The repetition of the same words in various combinations, thus disclosing their various forms and uses, is the method whereby languages reveal their secrets' (Prendergast). He who is able to use ten or twenty verbs [such as neweshta kadan (to write)] correctly will be able to use all verbs correctly, and by this intensive process will gain their mastery much more quickly.*

It will be noticed that there are no rules as such given here, but only correct patterns of speech. We have not tried to be prescriptive (prescribing what

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* Published personally by him in New York. Page 43.

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you should say) but descriptive (describing what the people do say). The wise student will content himself with this; for, as Dr. Cummings put it so well over half a century ago:

> . . . Our aim is not the ability to recite rules and paradigms, but to use the correct construction skilfully--that is, automatically. We practice for skill, not knowledge. The right word in the right place, the right construction at the right time--these indicate the mastery of the language . . .
>
> . . . It matters little if the pupils can repeat the grammatical rule which says, 'The verb must agree with its subject in . . . person and number,' if they do not instinctively and automatically make them agree . . . It is of no benefit to drill on the paradigms and rules of the subjunctive mood [e.g., burum] if the learner still insists on making the indicative [i.e., mKrum] meet all his needs. There is no rule so successful as the rule of repetition. We must compel the pupil to repeat the correct models of vernacular construction until he wears channels in his brain, until the incorrect becomes unnatural. Then he will speak correctly, not of purpose, but because it is the most natural and easy way for him to speak. The right must be made easy . . . Let our motto ever be: Drill begets skill.*

The compilation of verb forms found in this book took over six years of intermittent work to complete. The author is therefore indebted to teachers and friends too numerous to mention, who through consultation as well as casual conversation enabled him to compile and classify, revise and discard until the present list was arrived at. As a foreigner he readily acknowledges that the collection may not yet be complete.

He is also grateful to his wife, Jane, for the line drawing of a person "writing" (on page viii), which furnishes the basic concept that is developed through each of the models.

An Index is provided, giving all key words which are found in the headings and the English translations of the sentences, as well as commonly used grammatical terms in English. This will enable the student/teacher to locate easily any and all of the forms which convey a given idea. This is thought preferable to cluttering the text with more numbers referring to cross references. There is no point, for example, at sentence # 25 in learning kadum (the past tense) instead of kunum (the subjunctive), as this fails to illustrate the grammatical point under consideration. Both references, however, and others besides can be found in the Index under "possibility."

Wheaton, Illinois
August 1974

Eugene H. Glassman

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* Ibid., pages 39, 40.

neweshta

A kun

B kād

I. ____ + kun

II. kun + eeh

III. kun + eegee

IV. mē + kun + um/ (I/a/Em/En/an)

V. (bu) + kun + um/ (I/a/Em/En/an)

VI. (bu) + ku(a) + __/0/En

VII. (____ +) kad

VIII. kad + an

IX. kad + um/ (I/__/Em/En/an)

X. mē + kad + um/ (I/__/Em/En/an)

XI. kad + Em/ (I/a/Em/En/an)

XII. kad + a

XIII. kad + a + (forms of) Mēdan

Chart (on the left) and Explanation (below) of the COLLOQUIAL DARI VERB SYSTEM

Every verbal idea in Dari, represented by the picture of a person "writing"--which in spoken Dari is a compound verb, consisting of neweshta (a writing) plus kadan (to do, make, perform)--is based upon or revealed through two roots. To conserve space and also to make the analogy to all other verbs more obvious only the verbal element (kadan) is shown in the chart. No matter what verb one chooses it can be analysed according to the pattern given for "writing."

The two roots are shown in circles A and B.

Root A (kun) may be labelled nonpast since it suggests incompletion, that is, something in progress or contemplated but not finished.

Root B (kad) may be labelled past inasmuch as it suggests completion, that is, something which is either completed in fact or regarded as such.

The vowel which joins the b- syllable to the root in verb forms V and VI varies, usually -u-, -e-, -I- or -y-, depending on the verb. Similarly, the -ē- in verb forms IV and X sometimes becomes -e-, -I- or -y-.

With some verbs the b- syllable in forms V and VI is frequently omitted, particularly when the verb is a compound. Thus, while one might hear bukO (Do it), the simple verb, one is much more likely to hear neweshta kO (Write it), the compound verb--composed of an adjective, noun or adverb plus a simple verb.

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I. _____ + kun

TO MAKE NOUNS OR ADJECTIVES

_____* 1

II. kun + esh

TO MAKE NOUNS OR ADJECTIVES

_____** 2

---

* No example is possible with neweshta kadan (to write). However, the nonpast root of kadan (to do, make _____) and other verbs may be combined as a suffix with other words (nouns, adjectives and adverbs) to form adjectives or nouns. For example,

tabAkun, destructive
kArkun, hard-working, industrious
khushnewIs [from neweshtan, the literary form of the colloquial neweshta kadan], good handwriter
AlamgIr [from greftan], universal (lit., world-grabbing)
sarkash [from kashIdan], stubborn, rebellious (lit., pulling away the head)
dandAnsAs [from sAkhtan], dentist (lit., tooth-maker)
khushbIn [from dIdan], optimist (lit., a happy looker; one who looks on [or sees] the bright side of things)
ghamkhur [from khOrdan], sympathetic, one who feels sympathy (lit., grief-eater)
gulfurOsh [from furOkhtan], flower-seller

In all of these cases the use is not verbal but clearly nominal--that is, the resulting words function as nouns or adjectives.

** No example is possible with neweshta kadan (to write). However, the nonpast root of kadan (to do, make _____) and some other verbs may be combined with the suffix -esh, resulting in an adjective or a noun (frequently an abstract noun of quality, or an activity).

badkunesh, evil-tending, evilly-inclined
sAzesh [from sAkhtan], plan, scheme, agreement
dAnesh [from dAnestan], knowledge
kOshesh [from kOshIdan, to try hard, endeavor], effort

In such cases the use is clearly nominal rather than verbal.

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III. kun + enda

TO SHOW THE "DOER", "PERFORMER" OR ONE INVOLVED IN AN ACTION OR STATE

U Adam khUb newIsenda nEs* 3 That fellow is not a very good writer.

IV. mE + kun + um/I/a/Em/En/an**

TO SHOW ACTION OR STATE AS GOING ON***

U neweshta mEkuna 4 He/she is writing.

TO SHOW ACTION OR STATE AS REPEATED, HABITUAL OR CUSTOMARY****

U amEsha {katI / ba} qalam e khudkAr neweshta mEkuna 5 He/she always writes with a ballpoint pen.

---

* The example given here is with the literary form neweshtan (to write) rather than the colloquial neweshta kadan (to write), used elsewhere throughout this book (except # 215, # 215 and # 221). In other words, newIsenda is possible while neweshta kunenda is not. As a matter of fact, this form which indicates the "actor" or "involvee" of the action or state of the verb is not too common in spoken Dari, though it does occur in some instances. For example,

kunendE I kAr kI s? Who in the world did this? (expressing disapproval, blame or surprise).

I dawA kushenda nEs. This medicine won't hurt you (lit., is not a "killer" or killing type).

** The verbs made from this form are essentially indicative, that is, they show action or state as real or actual. Whether they are in fact is not the point; they are presumed (for the same of argument or discussion) to be fact by the speaker (as is evidenced even in a model like # 10).

*** Called by some the present progressive or present continuous tense.

**** Called by some the present habitual tense.

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TO EXPRESS ACTION OR STATE IN THE FUTURE*

Ale wakht na dArum laken fardA neweshta mEkunem	6	I don't have time right now, but I'll write tomorrow.

TO REPORT WHAT SOMEBODY SAID**

guft ke khudesh neweshta mEkunad	7	He/she said that he/she himself/herself would write.

TO EXPRESS CAUSE OR REASON

bIshInEn (ke ma) neweshta mEkunum	8	Take your seat because I'm writing.***

TO EXPRESS DESIRE

aga neweshta mEkuna {bukuna / neweshta kuna / delesh}	9	If he/she wants to write, let him/her do it (i.e., It's up to him/her).

TO EXPRESS POSSIBILITY

aga bareshAn khat neweshta mEkunI, as taraf e mAn salAm neweshta kO	10	If you are writing them a letter, say "hello" from me.****

TO SHOW THE "TIME SINCE" OR DURING WHICH SOMETHING OCCURRED

du sAt {mEsha / as / shud} ke neweshta mEkunum	11	I've been writing for two hours.

---

* Called by some the <u>future tense</u>. It may also indicate intention or purpose.

** While English uses <u>indirect</u> discourse to report the speech of another, Dari ordinarily uses direct discourse, quoting the speaker's exact words.

*** This could also be translated, "Take your seat <u>while</u> I'm writing."

**** When aga is used with this tense the possibility is assumed to be fairly likely to be fulfilled.

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TO SHOW SIMULTANEOUS OR CONCURRENT ACTION OR STATE

wakht e ke shumA neweshta mEkunEn ma mutAlya mEkunum	12	I'll study while you are writing.
tA (wakht e) ke maktUb(a) neweshta mEkuna, gharazesh nagIrEn	13	Don't bother him/her as long as (or, while) he/she is writing.

TO SHOW REPEATED ACTION OR STATE

ar wakht (e) ke maktUb neweshta mEkunEn yak kApI bare daftar negA kunEn	14	Whenever (i.e., as often as) you write a letter keep a copy for the office.

TO SHOW ANTECEDENT OR PRIOR ACTION OR STATE

pEsh az I ke khat neweshta mEkunI bAyad amrAem mashwara kunI	15	Before you write a letter you should consult me.

TO EXPRESS SUBSEQUENT ACTION OR STATE

bAd az I ke maktUba neweshta mEkuna gashta na mEkhAna	16	After writing the letter he/she does not read it over again.

TO EXPRESS CONCEDED ACTION OR STATE

(a)garchI emrOz baresh neweshta mEkunum lAken tA du sE afta az U juwAb nakhAt {greftum / bIgIrum}	17	Even though I do write to him/her today, I probably won't get an answer for two or three weeks.
bAwujUd e ke ar rOz kam kam fArsI neweshta mEkunum anOz khatem khUb na shuda	18	Although I write a bit of Persian every day, still my handwriting is not very good.

TO SHOW EXCEPTED, EXCLUDED OR OMITTED ACTION

ghair az I ke tamAm e rOz bare daftar maktUb neweshta mEkuna dega kAr na mEkuna	19	He/she doesn't do anything else except write letters for the office the whole day.

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V. (bu) + kun + um/I/a/Em/En/an*

TO EXPRESS POSSIBILITY IN FUTURE TIME

aga (unA) neweshta kunan, mAn neweshta mEkunum	20	If they write, I'll write too.
neweshta mEkunum { ba shart e ke / aga } unAn neweshta kunan	21	I'll write on condition that (or, provided that, if) they write too.
shAyad (ke) emrOz neweshta kunan	22	Perhaps (or, maybe) they'll write today.
mumken (as [ke]) aftE Aenda neweshta kuna	23	It's possible that he/she might write next week.
Ale wakht na dArum--fardA maktUba neweshta khAt kunum	24	I don't have time just now--I may write the letter tomorrow.

TO EXPRESS UNFULFILLED POSSIBILITY IN PAST TIME

{ emkAn dAsht / mumken bUd } (ke) neweshta kunum lAken na kadum	25	I might (or, would) have written, but I didn't.

TO EXPRESS IMPOSSIBILITY

{ emkAn na dAra / nA-mumken as / [illegible]ken nEs } (ke) emrOz neweshta kunum	26	It's impossible for me to write today.

TO SHOW PURPOSE

Amada ke khat neweshta kuna	27	He/she has come to write a letter.

---

* The verbs made from this form are often called subjunctive and show action or state as only possible or potential, that is, dependent on certain other factors, either assumed or expressed. This mood of the verb thus expresses only a supposition or possibility rather than stating an actual fact.

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TO ASK QUESTIONS OF DOUBT OR UNCERTAINTY*

maktUba ma neweshta kunum yA khudetAn neweshta mEkunEn?	28	Should I write the letter or will you write it yourself?

TO SHOW OBLIGATION, DUTY OR RESPONSIBILITY**

juwAb e maktUba neweshta kunI	29	You need to answer the letter.
bAyad (ke juwAb e maktUba) neweshta kunI	30	You should (or, ought to) answer (the letter).
{atman juwAb e maktUba / juwAb e maktUba atman} neweshta kunI	31	You should definitely answer the letter.
{atman bAyad / bAyad atman} juwAb e maktUba neweshta kunI	32	You just must (or, simply have to) answer the letter.

TO EXPRESS COMPULSION OR NECESSITY

majbUr astum (ke) neweshta kunum***	33	I have (or, am forced, obliged, compelled) to write.
{zarUr / lAzem / atmI} {(as) / bUd}**** (ke) neweshta kunum	34	It is/was necessary for me (or, I have/had) to write.

---

* This model may be used for rhetorical questions as well, expecting no reply. Such questions are asked for effect only; as, cherA neweshta kunum? "Why should I write?" (= What good will it do?) Such constructions are also used in proverbial sayings, as, tA na kuna (H)abIb chI kuna tabIb? "Unless (or, until) God works, what can the doctor do?"

** Models # 29 to # 32 are given in order of increasing obligation, # 29 being the weakest and # 32 the strongest.

*** The verb in this model (astum) changes to agree with whoever the subject is. It may also be used in the past tense (budum).

**** The verb in the opening part of sentence # 34, whether present or past (as/bUd), remains unchanged since the whole phrase is impersonal (= It is/was . . .).

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TO SHOW APPROPRIATE, SUITABLE OR ADVISABLE ACTION OR STATE

{bEtar / khUb / munAseb} ac ke neweshta kunum — 35 — It's better (or, right, proper) that I write.

TO GIVE ADVICE

ba ma edAyat dAd ke juwAbesha neweshta kunum — 36 — He/she advised (or, directed) me to answer it in writing.

TO GIVE A COMMAND INDIRECTLY

mara {guft / amer kad / khAst} ke neweshta kunum — 37 — He/she asked (or, ordered, requested) me to write.

TO INDICATE ALTERNATIVE ACTION OR STATE

{aga / khA / chI} ma neweshta kunum {yA / khA/yA / chI/yA} shumA, farq na mEkuna — 38 — Whether I write or you do, it makes no difference.

Dwaz e ke khat neweshta kuna, rafta telefUn kada — 39 — Instead of writing a letter he/she has gone and telephoned (i.e., has "blown" his/her money on a telephone call).

bedUn e (az) I ke baresh neweshta kunum, khudesha mIbInum — 40 — I'm going to see him/her without (i.e., instead of) writing him/her.

TO EXPRESS OPINION OR VIEWPOINT

{feker mEkunum / ba-khyAlam} (ke) tA Akher e I afta neweshta na kunan — 41 — I don't think they'll write by the end of this week.

TO EXPRESS DECISION OR RESOLUTION

faisala kadI ke neweshta kunI(sh)? — 42 — Have you decided to write (it)?

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TO EXPRESS A SUPPOSITION OR ASSUMPTION

farz kunEn (ke) neweshta na kunan--bAz chI mEkunEn? — 43 — Suppose they don't write--What will you do then?

TO EXPRESS PROPOSED ACTION OR STATE (SUGGESTIONS WITH "LET'S . . . ")

byAE. ke neweshta kunEm — 44 — Let's write.

TO SHOW DESIRE OR PREFERENCE

mEkhAyum ke emrOz neweshta kunum — 45 — I want to write today.

khush na dArum ke Alo bareshAn neweshta kunum — 46 — I don't want to write them just now.

khush nEstan* (ke) neweshta kunan — 47 — They aren't happy to write (or, don't feel like writing).

besyAr { khAesh / shaoq / alAqa } dAra (ke) neweshta kuna — 48 — He/she is very keen (or, has a very strong desire, or eagerness) to write.

del na kadum ke rAjEba I baretAn neweshta kunum — 49 — I didn't feel like writing (or, have the heart to write) you about this.

delem { bUd / shud } ke neweshta kunum lAken qalam na dAshtum — 50 — I felt like writing but I didn't have a pen.**

TO EXPRESS HOPE OR DESIRE

ummEd as ke tA Akher e I afta neweshta kunan*** — 51 — I hope that they will write by the end of this week.

---

* The verb in this phrase (nEstan) may change to agree with whatever the subject is, just as for model # 33 (q.v.). Present and past tenses of shudan (to become) are likewise substitutable in this model.

** The examples in this section (# 45 to # 50) can be affirmative or negative, although when they are affirmative an additional clause is expected by way of explanation. Cf. # 48 with # 47.

*** "ummEd as" is an impersonal phrase such as is found in # 34 and # 35.

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kAshke barem neweshta kuna	52	I hope (or, wish) that he/she will (or, would) write me.*
khudA kuna ke baretAn zUt neweshta kunan	53	I sincerely hope (lit., God grant) that they write you soon.

TO EXPRESS ATTEMPTED ACTION OR EFFORT

kOshesh mEkunum ke fArsI neweshta kunum	54	I'm trying (or will try) to write Persian.

TO SHOW EXPECTATION, INTENTION OR DETERMINATION

{khyAl / qast} dArum ke tA Akher e I afta neweshta kunum	55	I expect (or, am planning) to write by the end of this week.
da fekresh bUd ke neweshta kuna lAken yAdesh raft	56	He/she intended to write but forgot to.

TO SHOW PROMISED ACTION

wAda {dAdum / kadum} ke baresh neweshta kunum	57	I promised to write him/her.

TO ASK PERMISSION

bubakhshEn, mEtAnum (ke) amIAle neweshta kunum?	58	I beg your pardon: Can I write just now?
(bubakhshEn,) ejAza s (ke) amIAle neweshta kunum?	59	(Excuse me,) May I (or, Is there permission for me to) write just now?**

TO EXPRESS PERMITTED ACTION

{ejAza dAdum / mAndum}-eshAn ke neweshta kunan	60	I let (or, permitted, allowed) them to write.***

---

* This may also be translated, "It would be nice if he/she would write me."

** Model # 59 is slightly more formal than # 58 with tAnestan.

*** ejAza dAdan is slightly more formal than mAndan. mAndan may be used in any tense or mood and often occurs as an imperative (or command).

BEST COPY AVAILABLE

bAshEn (ke) neweshta kuna — 61 — Wait a minute; let him/her write.

TO EXPRESS ACCOMPLISHMENT (TO GET, MANAGE, SUCCEED)

barAbar na shud ke neweshta kunum — 62 — [For some reason or other] I didn't manage (or, get) to write.

TO EXPRESS CERTAINTY

yaqIn dArum ke tA Akher e I afta neweshta kunan — 63 — I'm sure (or, certain) that they'll write by the end of this week.

TO SHOW FEAR OR APPREHENSION

{etu(r) / I qesm} kAr na kO ke U baret maktUb e kharAb neweshta kuna — 64 — Don't behave like this lest he/she write you a bad (or, scolding) letter (about it).

TO SHOW FORGETFULNESS

(az) yAdem raft ke neweshta kunum — 65 — I forgot to write.

farAmOsh kadan ke maktUba neweshta kunan — 66 — They forgot to write the letter.

TO EXPRESS WILLINGNESS

{ba / da} U daftar shumA Ech kasa na knAt yAftEn ke maktUbetAna da darI neweshta kuna — 67 — You probably won't find anyone in that office who will write your letter in Dari.

TO EXPRESS IMMINENT ACTION OR STATE

nesdIk bUd ke neweshta kunum {lAken / ke} telefUn Amad — 68 — I was on the verge of writing (or, just going to write) when the telephone rang.

TO EXPRESS IMPULSIVE OR UNRESTRAINED ACTION

tAqatem na myAya tA ke ar afta baresh yak khat neweshta na kunum — 69 — I can't help writing (or, but write) him/her a letter each week.

BEST COPY AVAILABLE

TO SHOW SIMULTANEOUS OR CONCURRENT ACTION OR STATE

(ma) Ech kasa na dIdum ke neweshta kuna — 70 — I didn't see anyone writing.

TO SHOW ANTECEDENT OR PRIOR ACTION OR STATE

pEsh az I ke neweshta kuna bAyad bIbInEnesh — 71 — You should see him/her before he/she writes.

TO SHOW SUBSEQUENT ACTION OR STATE

wakht e ke bareshAn neweshta kunEn mumkin byAyan — 72 — When you write them maybe they'll come.

bAd az I ke U neweshta kuna mAn neweshta mEkunum — 73 — After he/she writes I'll write too.

ba mujarad e ke maktUba neweshta kunI rafta mEtAnI* — 74 — As soon as you write the letter you can go.

ar wakht (e) ke neweshta kunEn ma myAyum — 75 — Whenever (i.e., as soon as) you write I'll come.

TO SHOW DURATION ("UNTIL")

tA (wakht e) ke U neweshta na kuna mAn neweshta na mEkunum — 76 — I won't write either until (or, unless) he/she writes.

(ma) { mEbAshum / mIshInum / astum / entezAr mEkashum } tA (ke maktUba) neweshta kunEn — 77 — I'll wait until (or, while) you write the letter.

TO SHOW ACCOMPANYING CIRCUMSTANCE

{ alA(wa) az / bA / ghair az } I [illegible] barem neweshta kunan khudeshAn Amadan — 78 — Besides (or, in addition to) writing me they themselves came.

bedUn e (az) I ke bareshAn neweshta kunum Ech (wakht) na khAt Amadan — 79 — Unless I write them they probably won't ever come.

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* With mujarad e ke the second or subsequent action follows immediately after the first action.

BEST COPY AVAILABLE

VI. (bu-) + ku(n) + __/O*/En**

TO EXPRESS A COMMAND OR PROHIBITION

maktUba (sarUr) neweshta kO***	80	(By all means) write the letter.
maktUba ba pensel neweshta na kunEn***	81	Don't write the letter with a pencil.

TO EXPRESS A REQUEST OR ENTREATY

lutfan Ale neweshta na kO****	82	Please don't write just now.
lutfan kulletAn neweshta kunEn	83	All of you please write.
maktUba khu neweshta kO*****	84	Write the letter, please.

TO REPORT WHAT SOMEBODY ELSE ORDERED OR COMMANDED

{sarem / mara / barem} amer kad ke neweshta kO******	85	He/she ordered me to write.

---

* The -O ending occurs rarely (e.g., partO). Ordinarily, the singular involves only the nonpast root either prefixed by a b- syllable or alone. Some verbs--like dIdan (to see), greftan (to take, grab), kadan (to do, make ____) and khOrdan (to consume) drop the final consonant of the nonpast root for the singular command but retain it for the plural -En suffix. Then, vowel changes occur which in some cases result in an -O ending (like kun--kO, bukhur--bukhO) which is a part of the root and not the -O suffix noted here.

** The verbs made from this form are commonly known as imperative; that is, they show action or state as neither real nor merely possible but only desirable, wanted or intended.

*** The difference between the singular and plural is not primarily one of politeness versus impoliteness but formality versus informality. The singular is normally used for those whom one knows well enough to call by a "first name" (e.g., children, servants). Others would expect the plural.

**** lutfan (Please) would normally be expected with the plural or formal ending (# 83), but it may also occur with the singular to "soften" it.

***** The idea behind the use of 'khu' in # 84 is, "anyway, whether you think it's a good idea or not." It is slightly more polite than the simple imperative (# 80) and may even be thought of as equivalent to an attached or presuming question; so, "You'll write the letter, won't you?"

****** In Dari it is customary to quote the actual words (but cf. # 7, # 37).

VII. (____ +) kad

TO MAKE NOUNS

_____* 86

VIII. kad + an**

THE DICTIONARY FORM OF A VERB

neweshta kadan 87 To write.

AS A NOUN***

neweshta kadan {sakht / muskel} as 88 Writing is hard but reading is easy.
{0 / lAker} khAndan AsAn

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* No example is possible with neweshta kadan (to write). However, the past root of many verbs may be:

(a) used alone as a noun: dId [from dIdan], sight; guft [from guftan], say-so; sAkht [from sAkhtan], product;

(b) combined with another noun or an adverb to form a noun: cheshem-dId [from dIdan], eye-witness account; bAz-gasht [from gashtan], return;

(c) combined with another past root to form a compound noun: raft O Amad [from raftan, Amadan], going-and-coming, traffic; or

(d) combined with a nonpast root to form a compound noun; kharId O furOsh [from kharIdan, furOkhtan], buying-and-selling, business.

In all of these cases the use is clearly nominal rather than verbal.

** This form is commonly called the infinitive or "to-form" of the verb. Some grammarians tend to consider it basic and to derive all other verb forms from it. However, such a procedure leaves one with too many "exceptions" which can be much more easily accounted for in the analysis given in the present study which bases all derivations on two roots (cf. page viii).

*** The infinitive is basically a verbal noun as may be seen in model # 88 where "to write" = "writing". Most of the models given in this section reveal the nominal (rather than any verbal) aspect of the infinitive.

BEST COPY AVAILABLE

TO SHOW PARTICULARS, ASPECTS OR STANDPOINT ("INSOFAR AS," "WITH REGARD TO")

as {negA / leAz} e neweshta kadan fArsI mushkel as	89	From the viewpoint of writing (or, as far as writing is concerned), Persian is difficult.

TO SHOW PURPOSE

bare khat neweshta kadan Amada	90	He/she has come (in order) to write a letter.

TO SHOW READINESS OR PREPAREDNESS

(U) ba(re) khat neweshta kadan tayAr as	91	He/she is ready* to write a letter.

TO EXPRESS DUTY

neweshta kadan sarem farz as **	92	It's my duty to write.

TO EXPRESS OBLIGATION, BENEFIT, PROPRIETY OR APPROPRIATENESS

neweshta kadan barem [atmI / zarUr / khUb / lAzem / munAseb] (a)s	93	It's necessary (or, good, essential, useful, proper) for me to write.

TO SHOW COMPULSION

bE-neweshta kadan chAra na dAra	94	He/she has no alternative (or, choice; lit., cure) but to write.

TO EXPRESS A PROMISE

wAdE neweshta kadana bareshAn dAdI?	95	Did you promise to write them?

---

* tayAr (ready) here can even mean "eager" or "inclined to."

** The word farz (duty) is basically a religious term and refers to an important responsibility. Lesser obligations would be better expressed by model # 93.

BEST COPY AVAILABLE

TO EXPRESS DESIRE

feker mEkunum ke {shaoq / khAesh} e neweshta kadan da saresh as — 96 — I think he/she (still) wants (or, desires) to write.

ba-khyAlem (ke) {shaoq / khAesh} e neweshta kadana dAra — 97 — I think he/she wants (or, desires) to write.

{da / ba} neweshta kadan besyAr {shaoq / delchaspI} dAran — 98 — They have a great interest in (or, desire for) writing.

TO SHOW PREFERENCE

az khAndan kada neweshta {kadan khushem myAya / kadana khush dArum} — 99 — I would rather write than read (or, study).*

TO EXPRESS ENJOYMENT OR PLEASURE

khat neweshta kadan {khushetAn na / badetAn} myAya? — 100 — Don't you like to write letters?

khat neweshta kadana khush dArum — 101 — I like writing letters.

TO EXPRESS CAUSE, REASON OR RESULT

az neweshta kadan mAnda shudum — 102 — I am (lit., became) tired of writing.

TO EXPRESS ATTEMPT OR EFFORT

{da neweshta kadan e khat / da khat neweshta kadan} Ech kOshesh na kadI — 103 — You didn't even make any effort to write a letter.

TO EXPRESS ENCOURAGEMENT

mallem sAeb shAgerdAra ba neweshta kadan sar e shaoq myAra — 104 — The teacher is encouraging the students to write.

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* This might also be, "I like writing in preference to reading."

BEST COPY AVAILABLE

TO SHOW HINDERED, PREVENTED OR INTERRUPTED ACTION OR STATE

bubakhshEn ke shumAra ba neweshta kadan na mAndum — 105 — Excuse me for not letting you write.

bubakhshEn ke shumAra az neweshta kadan { kashIdum / mAndum } — 106 — Excuse me for interrupting your writing.

TO SHOW UNRESTRAINED ACTION OR STATE

bedUn e neweshta kadan tAqatem na myAya — 107 — I can't resist (or, refrain from, or, get along without) writing.

TO EXPRESS CONCEDED ACTION OR STATE

(a)garchI fArsI neweshta kadan mushkel as, kOshesh mEkunum ke yAd bIgIrumesh — 108 — Even though it is difficult to write Persian, I'll try to learn (how) to.

TO EXPRESS ABILITY OR FAMILIARITY ("KNOWING HOW TO" DO SOMETHING)

{ fArsI neweshta kadana / neweshta kadan e fArsIra } yAd dArum — 109 — I know how to write Persian.

TO EXPRESS "LEARNING HOW TO" DO SOMETHING

neweshta kadan e fArsIra yAd mIgIrum — 110 — I'm learning how to write Persian.

TO EXPRESS PRETENCE

ba bAnE maktUb neweshta kadan qalamema greft — 111 — He/she borrowed my pen on the excuse (or, pretext) of writing a letter.

ba-khyAlem (ke) neweshta kadana bAna { mIgIra / mEkuna } — 112 — I think he/she is just using writing as an excuse.

TO INDICATE ALTERNATIVE ACTION OR STATE

Bwaz e khat neweshta kadan telefUn kada — 113 — He/she phoned instead of writing.

BEST COPY AVAILABLE

TO SHOW QUALIFICATION, ABILITY OR CAPABILITY

U da khat neweshta kadan besyAr lAeq as — 114 — He/she is very good at writing letters.

TO SHOW SUITABILITY OR FITNESS

I chIz qAbel e neweshta kadan nEs — 115 — This thing isn't worth recording (or, writing down).

TO SHOW FORGETFULNESS

fArsI neweshta kadana farAmOsh kadEn? — 116 — Have you forgotten how to write Persian?

besyAr bubakhshEn, neweshta kadan e maktUbetAn belkul yAdem raft — 117 — I'm very sorry, I completely forgot to write your letter.

TO SHOW DISCLAIMED OR DISAVOWED ACTION OR STATE *

neweshta kadana chI (mIgI) ke khudeshAna dIdum — 118 — What do you mean, "[Did you] write?" I saw them in person.

pusht e khat neweshta kadan chI mEgardEn ke khudeshAna dIdum — 119 — Why are you insisting on finding out if I've written or not? I've seen them personally.

attA bare sar khArIdanAm wakht na dAshtum--neweshta kadana (khu) { chI mEkunEn? / bAn. } — 120 — I didn't even have time to scratch my head, let alone write (lit., What are you talking about writing for?).

TO SHOW SOMETHING ADDITIONAL

ghair e neweshta kadan bareshAn yak pArsalAm rawAn mEkunum — 121 — In addition to (or, besides) writing, I'm sending them a parcel as well.

TO INDICATE NEGLECT

mAlUm mEsha ke da neweshta kadan e khat { tamballI / kOtAI / ghaflat } kad — 122 — It looks as if he/she failed to write.

---

* The three examples given here (# 118 to # 120) may include the ideas of "Not to mention," "Much less," or "Let alone . . . "

BEST COPY AVAILABLE

(U) da khat neweshta kadan besyAr {tambal / bE-parwA} (a)s — 123 — He/she is very lazy (or, careless) when it comes to writing letters.

TO EXPRESS THE CONDITION OR STATE OF AN OBJECT AS SEEN, FOUND, DISCOVERED OR CAUGHT

Ura {(da) sar e / da Al e} neweshta kadan {yAftum / dIdum} * — 124 — I found (or, saw) him/her writing.

(da) sar e neweshta kadan {gIresh kadum / greftumesh} — 125 — I caught him/her writing.

TO EXPRESS ANTECEDENT OR PRIOR ACTION OR STATE.

pEsh as neweshta kadan e maktUb khudeshAna dIdum — 126 — I saw them before writing a letter.

TO EXPRESS SUBSEQUENT ACTION OR STATE

bAd as neweshta kadan amrAet shAr mErum — 127 — I'll go to the city with you after I finish writing.

ba mujarad e ke neweshta kadana khalAs kunum shAr mErum — 128 — As soon as I finish writing I'm going to the city.

TO EXPRESS THE START OR BEGINNING OF AN ACTION OR STATE

chAr baja neweshta kadana shurO kadan — 129 — They started to write at 4:00 o'clock.

TO SHOW THE FINISH OR END OF AN ACTION OR STATE

khat neweshta kadana {khalAs / khatm / tamAm} kad ** — 130 — He/she finished writing a (or, the) letter.

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* Although sar-e or da sar-e with the infinitive is very colloquial, one may also sometimes hear da Al e instead.

** khatm and tamAm with kadan refer more to a long-term job, such as writing a book, while khalAs is a more general (and shorter) term, such as one would use with a letter.

BEST COPY AVAILABLE

az khat neweshta kadan khalAs shudI? 131 Have you finished writing the letter?

TO EXPRESS THE CONTINUATION OF AN ACTION OR STATE ("GO ON," "KEEP ON," "CARRY ON")

{neweshta kadan e maktUba / maktUb neweshta kadana} dawAm bete 132 Keep on writing (or, carry on with writing) the letter.

TO EXPRESS THE CESSATION, DISCONTINUANCE OR ABANDONMENT OF AN ACTION OR STATE

neweshta kadana bas kadEn? 133 Have you stopped writing [for the time being]?

maktUb neweshta kadana tark {dAdI / kadI / guftI} ? 134 Have you given up (or, quit) writing letters [altogether]?

TO SHOW ACTION IN PROCESS

ba-khyAlem ke sar e neweshta kadan {as / bUd} 135 I think he/she is/was (engaged in) writing.

TO EXPRESS SIMULTANEOUS OR CONCURRENT ACTION OR STATE

wakht e ke da neweshta kadan {bAshI / astI} ma shAr mErum 136 While you're writing I'll go to the city.

(da) wakht e neweshta kadan gap nazanEn 137 Don't talk while you're writing.

{sar e / da (Al e)} neweshta kadan yAdesh Amad 138 He/she remembered it while he/she was writing.

neweshta kadana shurO mEkadum ke telefUn Amad 139 I was just starting to write when the telephone rang.

TO SHOW AN UNFULFILLED POSSIBILITY IN PROCESS IN PAST TIME

aga {sar e / da (Al e)} neweshta kadan mEbudan taklIf na mEdAdum-eshAn 140 If they had been (in the process of, or, busy) writing, I would not have bothered them.

BEST COPY AVAILABLE

(aga shumA mEraftEn) shAyad { sar e / da (Al e) } neweshta kadan mEbudun — 141 — (If you had gone [there]), maybe (or, possibly, perhaps) they might have been (busy) writing.

(aga mEraftum) mumken { bUd / as } ke { sar e / da (Al e) } neweshta kadan mEbudan — 142 — (If I had gone [there]) it's possible that they might have been (busy) writing.

TO EXPRESS AN UNFULFILLED SUPPOSITION IN PROCESS IN PAST TIME

farz kunEn { ke / aga } { sar e / da (Al e) } neweshta kadan mEbudan--bAs chI mEkardEn? — 143 — Suppose they had been (busy) writing--What would you have done then?

TO EXPRESS AN UNFULFILLED HOPE IN PAST TIME

kAshke da neweshta kadan mEbudan — 144 — I wish that they had been (busy) writing.

TO EXPRESS AN UNFULFILLED OBLIGATION, DUTY OR DESIRABLE ACTION OR STATE IN PAST TIME

bAyad da neweshta kadan mEbudan — 145 — They should have been (busy) writing [, but they weren't].

{ atmI / bEtar / lAzem / munAseb / zarUr } bUd { ke / aga } da neweshta kadan mEbudan — 146 — It would have been better (or, fitting, proper, necessary) if they had been (busy) writing.*

TO EXPRESS A POSSIBILITY IN PROCESS IN PAST TIME

aga { sar e / da } neweshta kadan buda bAshan yA na buda bAshan, telefUna khu juwAb na guftan — 147 — Whether they were (busy) writing or not, (in any case) they didn't answer the telephone.

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* The examples from # 140 to # 146 are also sometimes referred to as "Contrary-to-fact" since they represent situations which did not actually happen. The word "busy" is added to the translation of each in order to bring out the idea of past action in process.

BEST COPY AVAILABLE

mumken (as ke) {sar e / da} neweshta kadan buda bAshan--as U khAter shumAra na dIdan — 148 — It's possible that they were (busy) writing--therefore they didn't see you.

shAyad {sar e / da} neweshta kadan buda bAshan — 149 — Maybe (or, perhaps) they were (busy) writing.

TO EXPRESS A SUPPOSITION OR ASSUMPTION IN PAST TIME

farz kunEn (ke) {sar e / da} neweshta kadan buda bAshan--shumA chI mEkadEn? — 150 — Suppose they had been (busy) writing--What would you have done?

bAyad {sar e / da} neweshta kadan buda bAshan ke telefUna juwAb na {dAdan / guftan} — 151 — They must have been (or, were certainly) busy writing so that they didn't answer the phone.

TO EXPRESS A POSSIBILITY IN PRESENT/FUTURE TIME

aga {sar e / da} neweshta kadan {bAsha / bUd} gharazesh nagI — 152 — If he/she should be busy writing, don't bother him/her.

amrAesh gap mEzanum {ba shart e ke / aga} {sar e / da} neweshta kadan na bAsha — 153 — I'll speak to (or, talk with) him/her provided he/she is not busy writing.

mumken as (ke) {sar e / da} neweshta kadan bAshan — 154 — It's possible (that) they might be busy writing.

shAyad {sar e / da} neweshta kadan bAshan — 155 — Maybe (or, perhaps) they're busy writing.

TO SHOW PRESUMPTION, PROBABILITY OR LIKELIHOOD IN PRESENT/FUTURE TIME

bAyad da neweshta kadan bAshan — 156 — They should (or, ought to) be busy writing.

ba-khyAlem (ke) {sar e / da} neweshta kadan khAt {bUd / bAsha} — 157 — I think (that) he/she is probably busy writing.

BEST COPY AVAILABLE

fars kunEn (ke) {sar • da} neweshta kadan bAsha--bAz chI khAt kadEn? — 158 — Suppose he/she is busy writing--What would you do then?

TO EXPRESS HOPE OR DESIRE IN PRESENT TIME

khudA kuna ke {sar • da} neweshta kadan bAshan — 159 — I (surely) hope (lit., God grant) that they are busy writing.*

kAshke {sar • da} neweshta kadan bAshan — 160 — I hope (or, wish) that they are busy writing.**

IX. kad + um/I/__/Em/En/an

TO SHOW A SIMPLE PAST ACTION OR STATE***

dIrOz neweshta kadum — 161 — I wrote yesterday.

TO SHOW ACTION OR STATE AS IN PROGRESS OR IMMINENT

_____**** — 162

TO SHOW POSSIBLE FUTURE ACTION OR STATE*****

Ale wakht na dArum--fardA maktUba neweshta khAt kadum — 163 — I don't have time right now--I may write the letter tomorrow.

---

* There is probably more than a 50 % chance of this hope (with 'khudA kuna') being fulfilled.

** There is probably less than a 50 % chance of this hope (with 'kAshke') being fulfilled.

*** Commonly called the simple past tense. A time word or expression is generally included or implied from the context.

**** It is not possible to illustrate this sense with neweshta kadan (to write), but it does show up with some other verbs, as: Amadum! "I came," but idiomatically (as when called by one's boss), "I'm just coming," or "on the way."

***** This model is equivalent to and interchangeable with # 26.

BEST COPY AVAILABLE

TO EXPRESS SIMULTANEOUS OR CONCURRENT ACTION OR STATE IN PAST TIME

wakht e ke neweshta kadum kame marIz budum — 164 — I was (or, got/became) a bit sick when I wrote.

TO SHOW ANTECEDENT OR PRIOR ACTION OR STATE IN PAST TIME

pEsh az I ke khat neweshta kad katIma mashwara kad — 165 — He/she consulted with me before writing the letter.

TO SHOW SUBSEQUENT ACTION OR STATE IN PAST TIME

bAd az I ke neweshta kad daftar barAmad — 166 — After he/she wrote he/she left the office.

ba mujarad e ke maktUba neweshta kadum bAzAr raftum — 167 — I went to the market as soon as I wrote the letter.

TO SHOW SUBSEQUENT ACTION OR STATE IN THE FUTURE

wakht e ke bareshAn neweshta kadEn mara khabar kunEn — 168 — Let me know when you write them.

TO EXPRESS CONCEDED ACTION OR STATE

(a)garchI mA e guzashta bareshAn neweshta kadum lAken anOz juwAb na {dAdan / dArum} — 169 — Although I wrote them last month they haven't answered yet.

bAwujUd e ke chandIn dafa bareshAn neweshta kadum juwAb na {dAdan / greftum} — 170 — Even though (or, notwithstanding/in spite of the fact that) I wrote them several times, they didn't reply.

TO SHOW THE DURATION OF AN ACTION OR STATE IN PAST TIME ("UNTIL")

tA (wakht e) ke neweshta na kad ma chIze na {guftum / gufta budum} — 171 — I didn't say (or, hadn't said) anything (to him/her) until he/she wrote.

TO EXPRESS IMPULSIVE OR UNRESTRAINED ACTION OR STATE

bubakhshEn, tAqatem nAmad tA ke baresh neweshta na kadum — 172 — I'm sorry, I couldn't help but write to him/her.

BEST COPY AVAILABLE

TO SHOW ACCOMPANYING CIRCUMSTANCE

ar wakht (e) ke neweshta kadI ba fArsI neweshta kO	173	Whenever you [get around to] writ[ing], write in Persian.*

TO EXPRESS POSSIBILITY IN FUTURE TIME**

aga (unA) neweshta kadan mAn neweshta mEkunum	174	If they write, I'll write too (or, I'll write provided they write too).

TO SHOW SUPPOSITION OR ASSUMED ACTION OR STATE**

fars kunEn (ke) neweshta na kad--bAs chI mEkunEn?	175	Suppose he/she doesn't (lit., didn't) write--What will you do then?

X. mE + kad + um/I/__/Em/En/an***

TO SHOW ACTION OR STATE AS REPEATED, HABITUAL OR CUSTOMARY IN PAST TIME****

unA ar mA neweshta mEkadan	176	They used to write every month.

TO SHOW SIMULTANEOUS OR CONCURRENT ACTION OR STATE IN PAST TIME

wakht e ke shumA neweshta mEkadEn telefUn Amad	177	The telephone rang while you were writing.
tA (wakht e) ke neweshta mEkad Ech kas chIze na (mE)guft	178	Nobody said anything (to him/her) as long as he/she was writing.

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* Generally speaking, this model differs from # 14 (where the present tense is used) by indicating (as does also the subjunctive, # 75) what happens on a particular occasion. The ezafi (e) which is optional may in some contexts add the idea of immediateness, as if, "The minute you . . ." or "Just as soon as . . ."

** Models # 174 and # 175, both of which use the past tense as a replacement for the subjunctive, are thought by some speakers to assume a slightly greater probability of the thing happening than would be true with the subjunctive.

*** Verb forms based on this model may be either indicative (referring to reality) or subjunctive (referring only to possibility). They are often--but not always--in the past. Cf. the Introduction, page vi.

**** Called by many grammarians the <u>past progressive</u> or past continuous <u>tense</u>.

TO SHOW SIMULTANEOUS OR CONCURRENT ACTION OR STATE IN FUTURE TIME

ar wakht (e) ke bareshAn neweshta mEkadEn* az taraf e mAn salAm neweshta kunEn — 179 — Whenever (or, the next time) you write them, give them my greetings.

TO INDICATE ANTECEDENT OR PRIOR ACTION OR STATE

umUman pEsh az I ke khat neweshta mEkad amrAem { mashwara mEkad / gap mEzad } — 180 — He/she used to consult with me before writing letters.

TO SHOW SUBSEQUENT ACTION OR STATE

bAd az I ke khat neweshta mEkad { gashta / dUbAra / bAs / dafE dega } na mEkhAnd — 181 — He/she didn't use to read over his/her letters again after writing them.

ba mujarad e ke maktUba neweshta mEkadan mEraftan — 182 — As soon as they wrote the letter they left.

TO SHOW POSSIBILITY IN PRESENT OR FUTURE TIME

aga khat neweshta mEkad khatesha atman myArum — 183 — If he/she writes (or, is writing) a letter, I'll definitely bring it along.

TO EXPRESS UNFULFILLED POSSIBILITY IN PAST TIME**

aga unA neweshta mEkadan mAm (neweshta) mEkadum — 184 — If they had written I would have written too.

shAyad tA Ale neweshta mEkadan — 185 — They might have written by now.

mumken bUd ke neweshta mEkadEn — 186 — It's possible that you might have written.

---

* This form of the verb occurs in one part of the statement only; the imperative or present tense is used in the other part.

** The examples from # 184 to # 195 are also sometimes called "contrary-to-fact" situations since they represent what did not actually occur or is presumed not to have occurred.

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mEraftEm {ba shart e ke / aga} neweshta mEkadan — 187 We would have gone if they had written.

TO EXPRESS AN UNFULFILLED OBLIGATION, DUTY OR RESPONSIBILITY IN PAST TIME

bAyad neweshta mEkadEn--cherA na kadEn? — 188 You ought to (or, should) have written--Why didn't you?

{atmI / lAzem / zarUr} bUd ke neweshta mEkadEn — 189 You should have written (or, It was important or necessary that you write).

TO EXPRESS AN UNFULFILLED SUPPOSITION OR ASSUMPTION IN PAST TIME

fars kunEn ke neweshta na mEkad--chetOr khabar mEshudEn? — 190 Suppose he/she had not written--How would you have found out?

TO INDICATE APPROPRIATE, SUITABLE OR ADVISABLE ACTION OR STATE IN PAST TIME WHICH WAS UNREALIZED

{munAseb / khUbtar / bEtar} bUd ke neweshta mEkadum — 191 It would have been better if I had written.

TO INDICATE UNFULFILLED ALTERNATIVE ACTION OR STATE IN PAST TIME

Bvas e ke khat neweshta mEkad mEtAnest ke telefUn kuna — 192 Instead of writing a letter he/she could have telephoned.

TO EXPRESS AN UNFULFILLED HOPE OR DESIRE (HENCE, REGRET) IN PAST TIME

{ummEd dAshtum / ummEdem bUd} ke (shumA) neweshta mEkadEn — 193 I hoped that you would write.

armAn ke neweshta na mEkadum — 194 I'm sorry that I wrote.

{armAn ke / kAshke} neweshta mEkadI — 195 I wish you had written.*

---

* This is another way of saying, "It would be nice if you had written"--but you didn't!

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TO EXPRESS HOPE OR DESIRE IN PRESENT TIME

kAshke (Ale) neweshta mEkadum	196	I wish I were writing (just now).*

TO EXPRESS CONCEDED ACTION OR STATE IN PAST TIME

(a)garchI bareshAn yagAn wakht khat neweshta mEkadum lAken baren juwAb na mEdAdan	197	Even though I used to write them now and then, they didn't answer me.
bAwujUd e ke bareshAn neweshta mEkadum juwAb na mEdAdan	198	Even though (or, in spite of the fact that) I used to write them, they didn't answer.

TO SHOW EXCEPTED ACTION OR STATE IN PAST TIME

ghair (e) az I ke tamAm e rOz bare rafIqAesh khat neweshta mEkad { dega chIz(e) az U sAkhta na bUd / dega az U Ech kAr grefta na mEshud }	199	Except for writing letters to his/her friends all day, he/she didn't accomplish anything else.

XI. kad + Em/I/a/Em/En/an**

TO SHOW A PAST ACTION OR STATE WHICH IS STILL RELEVANT OR PERTINENT IN THE PRESENT TIME***

bale, maktUba neweshta kada	200	Yes, he/she has written the letter.

TO EXPRESS COMPLETED ACTION OR STATE

maktUba wakht neweshta kada	201	He/she has already written the letter.

---

* Model # 196 differs from # 195 only in the context provided with Ale. Otherwise, the unfulfilled situation could be past or present.

** This form differs from the models under IX. in that (a) the "I/we" forms are the same in spoken Dari, (b) the "he/she/it" form adds -a and (c) the accent comes on the final syllable.

*** This model of the verb is commonly called the present perfect tense.

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TO EXPRESS THE "TIME SINCE" OR DURING WHICH SOMETHING OCCURS

chand mA {mEsha / shud} ke bar.tAn neweshta na kada?

202 How long (lit., How many months) has it been since he/she wrote (lit., has not written) you?

TO EXPRESS DURATION ("UNTIL")

tA wakht e ke maktUba neweshta na kada, khAna na mEra

203 He/she isn't going home until he/she has written the letter.

TO EXPRESS ANTECEDENT OR PRIOR ACTION OR STATE

pEsh as I ke muallem sAeb khat neweshta kada, khAna rafta*

204 The teacher went (lit., has gone) home before he/she wrote (lit., has written) a (or, the) letter.

TO SHOW SUBSEQUENT ACTION OR STATE

bAd as I ke khat neweshta kada pOsta-khAna rafta

205 He/she went (lit., has gone) to the post office after he/she wrote (lit., has written) a (or, the) letter.

ba mujarad e ke maktUba neweshta kada, rang e qalamesh khalAs shuda

206 As soon as he/she wrote (lit., has written) the letter, the ink of his/her pen ran out (lit., has finished).

wakht e ke neweshta kada muallem sAeb gufta ke ghalat as

207 When he/she wrote (lit., has written), the teacher said (lit., has said), "It's wrong."

TO SHOW EXCEPTED, EXCLUDED OR OMITTED ACTION OR STATE

ghair as I ke tamAm e rOz bare rafIqAesh khat neweshta kada, dega Ech chIz na kad(a)

208 Except for writing letters to his/her friends all day, he/she did not do (or, has not done) anything else.

TO EXPRESS CONCEDED ACTION OR STATE

(a)garchI bareshAn anOz neweshta na kadEm, lAken kOshesh mIkunum ke da I afta neweshta kunum

209 Although I have not written them yet I'll try to write them this week.

---

* The use of the present perfect tense in § 204 to § 207 is not common except in storytelling to describe past events as vivid present happenings.

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bAwujUd e ke chandIn dafa baresh neweshta kadEm, juwAb na dAda — 210 — Even though (or, in spite of the fact that) I've written him/her several times, he/she hasn't answered.

TO EXPRESS PROBABILITY OR PRESUMPTION IN PAST TIME

aga neweshta na kada, bugOesh na kuna* — 211 — If he/she hasn't written, tell him/her not to bother.

XII. kad + a**

TO MAKE ADJECTIVES

_____*** — 212

I maktUb(A) neweshta kadagI s**** — 213 — These letters are taken care of (i.e., finished, completed, have been done).

---

* The possibility when aga (if) is used with this tense is assumed to have occurred (cf. ¶ 10).

** This form functions in a way that is often in grammars called "participial," that is, behaving as both a verb and an adjective. Following this terminology the form could be called the (unchangeable) past participle.

*** No example is possible with neweshta kadan (to write). However, the past participle of some other verbs may be combined with nouns to form adjectives. For example,

musIbat-zada [from zadan], oppressed
kAr-dIda [from dIdan], experienced
kerm-khOrda [from khOrdan], worm-eaten, rotten
tAlIm-yAfta [from yAftan], educated
estEmAl-shuda [from shudan], used, secondhand

**** When 'gI' is added to the past participle it suggests an action which has been taken care of or completed. Cf., for example, some other similar compounds:

shekestagI [from shekestan], broken
zadagI [from zadan], crushed
khAstagI [from khAstan], invited, asked for
aw e jOsh-dAdagI [from dAdan], boiled water

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I maktUb(A) neweshta kadanI s*	214	These letters need to be written (or, done).

AS A NOUN**

I neweshta*** az kI s?	215	Who wrote this? (Lit., Whose writing [or, document] is this?)
neweshta(ra)*** chI (mIgI) ke khudeshAna dIdum?****	216	What are you talking about writing for when I saw them personally? *****

TO JOIN VERBAL IDEAS WITHOUT USING "AND" AND THUS TO INDICATE ANTECEDENT OR PRIOR ACTION OR STATE

maktUba neweshta kada khAna raftum******	217	I wrote the letter <u>and</u> went home.

---

* When 'nI' is added to the past participle it suggests that which is required to be done, needing, deserving or about to be taken care of. So, comparing it with # 213 we have,

kALA e shustagI, clean clothes (i.e., those which have been washed), and kALA e shushtanI, dirty clothes (i.e., those which need to be washed). This compound also expresses that which is <u>worth</u> doing, as: I yag mazmUn e khAndanI s, "This is an article that is worth reading."

** The use as a noun here derives from the adjectival idea: a "written" thing; hence, a document.

*** The examples given here are taken from the literary form neweshtan (to write) rather than the colloquial neweshta kadan (to write) used elsewhere, except in model # 3 and # 221.

**** Cf. # 118.

***** The action indicated here is unworthy of mention since it is overshadowed by a more forcible action. Such translations as "Not to mention," "Much less," or "Let alone . . ." would all be appropriate here. "Writing" here implies "such a thing as writing" (or, something written). Although it is not possible to use neweshta kadan (to write) in this model, the model is appropriate for many other common verbs.

****** The model given here may be translated in a number of ways, as: "<u>Having written</u> the letter, I went home"; "I wrote the letter <u>before</u> I went home"; or, "I went home <u>after</u> writing the letter." The time of the participle is always prior to, that is, occurs before the action of the other verb(s) in the sentence.

BEST COPY AVAILABLE

TO EXPRESS REPEATED OR CONTINUAL ACTION OR STATE

neweshta kada kada mAnda shud(a) — 218 — He/she got tired of writing so much (lit., writing, writing).

USED ADVERBIALLY (TO SHOW CAUSE, REASON, MANNER, ETC.)

khat neweshta kada khush mEsAzumeshAn — 219 — I'm going to cheer them up by writing a letter.

TO SHOW ACTION OR STATE AS GOING ON (OR, IN PROGRESS)

unA neweshta kada rawAn astan — 220 — They are busy writing (now).

TO INDICATE ACTION AS DONE TO THE SUBJECT*

I maktUb ba qalam neweshta shuda** — 221 — This letter is (lit., has got-ten) written with a pen.

TO EXPRESS ABILITY OR "KNOWING HOW TO" DO SOMETHING

fArsI neweshta kada mEtAnEn? — 222 — Can you write (in) Persian?

TO ASK PERMISSION

amI-Ale neweshta kada mEtAnum? — 223 — May (lit., Can) I write just now?

TO SHOW THE CONTINUATION OF AN ACTION***

neweshta kada burEn tA ke khalAs shawa — 224 — Go on writing until it's finished.

---

* Commonly called in grammar the "passive" voice, showing the subject not as the "doer" but as the "undergoer" of an action, the one that the action is done to. (Cf. "He shot" with "He was shot.")

** The example given here is with the literary form neweshtan (to write) rather than with the colloquial neweshta kadan (to write), used elsewhere (except in model # 3, # 215 and # 216) throughout this book. In other words, neweshta shuda is possible while neweshta kada shuda is not.

*** This idiom is more common in the affirmative. For the negative idea one would normally use 'dega' plus the ordinary imperative. So, dega neweshta na kunEn, "Don't write any more."

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XIII. kad + a + (forms of) bÛdan

TO SHOW A SIMPLE PAST ACTION OR STATE*

az khAter e ke barem neweshta kada budEm, AmadEm	225	I've come because you wrote (lit., had written) me.

TO EXPRESS ANTECEDENT OR PRIOR ACTION OR STATE**

pEsh az I ke maktÛba neweshta kada budI ma khabar na dAshtum	226	Before you wrote (lit., had written) [me] the letter I didn't know anything about it.

TO SHOW SUBSEQUENT ACTION OR STATE

bAd az i ke neweshta kada bÛd khâna Amad	227	He/she came home after he/she had written.

TO SHOW THE DURATION OF AN ACTION OR STATE

tA wakht e ke maktÛba neweshta na kada budum khâna na raftum	228	I didn't go home until I had written the letter.

TO SHOW CONCEDED ACTION OR STATE

(a)garchI baresh khat neweshta na kada budum, lAken khudesh baresa neweshta kad	229	Although I had not written him/her a letter, he/she wrote to me.
bAwujÛd e ke khat neweshta kada budum, lAken juwAb na dAda bÛd	230	Even though (or, in spite of the fact that) I had written him/her a letter, he/she didn't answer.

TO EXPRESS AN UNFULFILLED POSSIBILITY IN PAST TIME

aga neweshta kada mEbudI, chIze na mEguftumet	231	If you had written I wouldn't have said anything to you.

---

* Although the model here is equivalent to what in English might be called the past perfect tense, it is commonly used in Dari where the English would expect only a simple past tense (such as model # 161).

** The normal significance of the past perfect tense is demonstrated by this model, in which one past action or state precedes another past action or state. Like the present perfect tense (cf. # 200) this tense indicates what was relevant or pertinent in the past but in relation to another past event. It is commonly used with such phrases as 'pEsh az' and 'tA' in complex sentences.

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TO EXPRESS AN UNFULFILLED DESIRE (HENCE, REGRET) IN PAST TIME

kAshke neweshta kada mEbudI — 232 — I wish you had written (or, It would have been nice if you had written).

TO EXPRESS AN UNFULFILLED SUPPOSITION OR ASSUMPTION IN PAST TIME*

farz kunEn ke neweshta kada mEbudum--anOz bareshAn mErasId? — 233 — Suppose I had written--Would it have reached them by now?

TO INDICATE PROBABILITY OR PRESUMPTION IN PAST TIME

aga (maktUba) neweshta kada budI, cherA mara na guftI? — 234 — If you have written (lit., had written; hence, wrote) why didn't you tell me?**

aga neweshta kada bAshan, myAyan — 235 — If they have written they will come.

paisEsha mEtum { ba shart e ke / da sUrat e ke / aga } neweshta kada bAsha — 236 — I'll give him/her his/her money provided he/she has written.

shAyad neweshta kada bAshum lAken Ale (da) yAdem nEs — 237 — Perhaps (or, probably) I may have written, but I don't remember just now.

mumken (as ke) da khao barem maktUb neweshta kada bAshEn — 238 — It's possible that you wrote me a letter in your sleep.***

bAyad tA Ale maktUba neweshta kada bAshan — 239 — They should (or, must; or, surely) have written the letter by now.

TO EXPRESS AN ASSUMPTION OR SUPPOSITION IN PAST TIME

farz kunEn { aga / ke } neweshta kada bAshan--chI { nukhs mEkuna / parwA dAra } ? — 240 — Suppose they have already written--What harm will it do?

---

* Models # 231 to # 233 are more "old-fashioned" and hence less common than # 184, # 195 and # 190.

** Cf. note on model # 10.

*** Equivalent to, "You just <u>think</u> you wrote me a letter" (said jokingly).

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TO SHOW ACCOMPANYING CIRCUMSTANCE

{alA(wa) az / ghair az / bA} I ke barem neweshta kada bAshan, khudeshAn Amadan — 241 Besides (or, in addition to) writing me, they came themselves.

TO INDICATE ALTERNATIVE ACTION OR STATE

{aga / khA / chI} neweshta kada bAshan — 242 Whether they have written or not, it won't do them any good.

{yA / khA/yA / chI/yA} na (bAshan) bareshAn fAida na mEkruna

Ewaz e ke khat neweshta kada bAsha, telefUn kad(a) — 243 Instead of writing a letter [which he/she probably could have done] he/she (has) telephoned.

bedUn e (az) I ke baresh neweshta kada bAshum, khudesh Amad — 244 He/she came himself/herself without my having to write him/her.

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I N D E X

Unless otherwise indicated (by the abbreviation "p."--f[illegible] "page") references in this Index are to the model verb numbers given consecutively (from 1 to 244) in the center of each page. Grammatical terms, key words of the translations, function words in Dari and basic concepts are included. The abbreviation "fn." stands for "footnote."

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